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THE GOSPEL OF PEACE

THE EDITOR

WE have learnt to expect Christmas words that echo the song of the angels of Bethlehem from the peaceful Pope, Pacelli. This year Pius XII may feel that his words have had some effect at least in the cessation of hostilities in Korea, but he will still be faced with deep-seated and incessant conflicts the world over; and there remains as urgently as ever the need for the Vicar of Christ to preach Christ's gospel of peace. We shall still look to him for leadership in this work, begun at the birth of our Lord, to knock down the walls of partition and to effect the killing of enmities in the flesh of Christ. 'And coming he preached peace to you that were afar off, and peace to them that were nigh' (cf. Ephesians 2).

We may be tempted to push the whole burden of our Lord's message on to the spiritual leaders such as the Pope or on to the national and political leaders upon whose decisions rests the choice of peace or war. The scale of the present-day problem of peace is indeed so vast. Not only does it lie in the spheres of international relations, of ideologies like Communism, of social theories and legislation such as trouble the peoples of South Africa today. But the modern contraptions of warfare have posed new questions to the Christian theologian. The Master of the Sacred Palace, Father Cordovani, O.P., wrote a while back in the *Osservatore Romano* about a book by Cardinal Ottaviani: 'This book shows us the revision that is necessary in our doctrine of war. It invites Catholic writers to deal with this question in order to find a solution both necessary and fruitful for the life of the nations.' The Cardinal himself had written that in view of present war-machines war should be entirely forbidden.

We might therefore feel inclined to sit back while the statesmen, theologians, economists and sociologists puzzled out some practical way of forbidding war and establishing peace. But the matter rests as urgently upon the individual spirit, the Life of which is the concern of this journal. Every Christian is bound by his vocation to be a peace-maker, which

is the same as being a 'Pacifist'—*Beati pacifici*. The shame of it is that the word has become so abused and degenerated almost into a term of opprobrium. The individual Christian in order to live must not only preach the gospel of peace, but he must also share in himself the peace of Christ; and that is to be a true pacifist.

He must first of all, however, recognise that there exists a constant strife against an ever persistent enemy. The Scriptures are filled with the stories and imagery of battle and warfare and the gospel of peace must be seen in this context, as of the three young men walking and singing the praises of God surrounded by the heat and crackle of immense flames consuming in wrath the enemies around. The professed pacifist so often appears to ignore this symbol of the Word of God and to forget that he must fight with heroic valour to the death. He is tempted to select the symbols and words of peace and to take his stand upon a passive attitude to every form of strife.

But the fight is on and will ever remain, the aggression of evil against the good, an aggression which must be resisted with the force of fortitude. This is of course the explanation of the constant appearance of wars throughout the ages, and as much in the Christian era as before. The Christian, however, must always realise that this warfare is principally within his own spirit. The enmities which Christ came to kill in his flesh, are enmities of the flesh warring against the spirit and the spirit against the flesh. These are the principal concern of the one who struggles to keep alive in the life of the spirit, and he must never suppose that here on earth he will attain to a peaceful utopia when peace has been declared and he can lay down his weapons.

Yet he must also be constantly aware of the danger of forcing this warfare off its true battlefield of the soul into a social battlefield. This is what man is always tempted to do. To escape the strife within him he causes strife outside himself; he projects the dark enemy of self on to other people, neighbours or nations. If he feels irritated or fearful about the behaviour of others he should learn to look within himself for the cause of that irritation or fear. He will always find that what he condemns in others he is in some form

committing in himself. Those who are most irate and outspoken in their condemnation of the murderer or the adulterer, the swindler or the thief, are the ones who harbour these evils in themselves. We may notice the peaceful attitude of our Lord towards the woman taken in adultery and his delight to be among sinners. And this personal projection can also grip a whole nation or race. When some scapegoat like the Jew or the capitalist or the communist has been found there is a highly dangerous release of interior warfare, a sense of elation as the people feel themselves freed from their own strife in fighting for some slogan or banner or peoples.

True Christian peace then must always begin with the successful and victorious battle with evil within us, the dark side of ourselves. We have first to allow the powerful light of our Lord's love to penetrate into these dark depths, and when this has begun to transform the spirit into light the Christian discovers that he no longer finds a single enemy in the world. Fear has been cast out by love. St Peter up to the moment of Pentecost viewed with suspicion and fear the men around him who had slain his Lord and had led him in fear to deny his allegiance. As soon as the Spirit, with all the clatter of a victorious army, had descended in full upon his own spirit he steps out, the doors that had shielded him flung wide, and addresses these very 'enemies' and the whole world as his 'brethren'.

If the Christian continues to fear the activities of the communist or the possibilities of a world war or any other aspect of the lives of men around him he will to that extent be contributing to the unrest and strife in the world today. He will be in danger of running away from the true fight and casting the cloak of his evil ego on to some other victims. He must learn at the Crib that the flesh of this Child, his own flesh since he is a member of this Child, can only win the triumph of love through the Cross. Already as the angels sing of this peace of the Spirit the Child's hands and side bear the shadow of wounds to come. The Christian, as he comes to take upon himself ever more completely this flesh in receiving the Eucharist, must realise that the flame and fire of love, which is the true reality of the Real Presence,

must shine into and overcome his dark self. He must discover himself as he really is, not as he would like to be, and allow the sacramental grace to transform this reality.

What we look for today are witnesses to the Gospel of Peace, men who will take Peace, as they have taken Religion, for their vocation by self-dedication and vow. These will be true Pacifists, peace-makers, fed by the Body of Christ and looking towards every single man on earth, whether he be a Stalin or a Churchill, a striker or a murderer, a man under injustice and oppression or an inciter to race hatred, with the same peaceful spirit that sees them all as brethren in Christ.



PROBLEMS OF THE PACIFIST

NOTES FOR A TALK ON PEACE

DOROTHY DAY

IN the fortieth annual social week held in Pau, France, this year the subject under discussion was 'Peace'. There was a brief note in the *Denver Register* calling attention to a letter of Monsignor Montini, pro-Secretary of State, which said that 'this examination of the problems of peace by men of faith, thought and action is most timely today when men's souls are more troubled than ever before. Never in human history has greater discord been known. This world-wide dissension invades the daily lives of the people. It feeds and maintains social conflict. Its origins are of an ideological as much as of an economic nature. It eats into the very hearts of families and institutions. Its psychological effects sap the will-power and cloud judgment. Even the flag of peace, unfurled for partisan ends, frequently divides mankind.'

This is a good sentence to open on, when I remember how Father O'Connor, theologian of the diocese of New York, said at one time that it was as much as one's life was worth to talk about pacifism at the Catholic worker. Fr O'Connor was being humorous, but unfortunately it has often been the

reason for acrimonious dispute, thereby violating the spirit of peace that should be present in discussion.

In a recent weekend at Peter Maurin Farm, there were no priest speakers, the conferences were with laymen, and no priests were available to participate in the discussions. We know a number of pacifist priests: Father Francis Meenan, of Nowalk, the Holy Ghost Father, who sent back his registration card to his draft board, to repudiate the registration which was compulsory for clerics as well as laymen; Fr Joseph Meenan, his brother in the Pittsburgh diocese, did the same; also Fr John J. Hugo, Fr Marion Casey, Fr Judge, Fr Harvey Egan, and some others. None of these priests was able to get away from parish duties. Fr Judge and Fr Casey both gave five-day retreats this year at Maryfarm, Newburgh. Complete silence was kept by the retreatants so that the Holy Spirit might speak to their hearts.

They were laying the foundations of peace there. They were dealing with fundamentals. 'Who is God?', that great question of St Thomas Aquinas. 'What is man that thou art mindful of him?', the question of King David. We firmly believe that without these answers there is no possibility of peace in the natural order. As Ivan Karamazov said, it is impossible to love man if one does not believe. This is almost to deny the natural goodness of man, but I think most of us realise, from living in community, what this means. It is not natural to love one's enemies, to turn the other cheek, to give double when asked, to relinquish freely when things are taken from one. It is always argued that the Sermon on the Mount contains counsels, not precepts, yet our Lord said: 'A new precept I have given you, that you love others as I have loved you'. And he loved us to the shedding of blood, to the laying down of his life for us. The only measure of love is to love without measure. We have not yet resisted the spirit of the world unto blood, as St Paul said. We have not yet begun, most of us.

Most of these priest friends of ours would rather give retreats, which contain the whole plan of God for peace. They preach the folly of the Cross. 'Unless the grain of wheat fall into the ground and die, it will bear no fruit.'

Unless the vine is pruned, the grapes will be small and puny. Unless the tree is pruned, the apples are meagre, all pulp and pips. The examples of this are all around us in the natural order. It is the order of God, too.

One of the Popes said that the same principles applied to nations as applied to individuals. He was speaking of principles of morality, and justice in the natural order. Our Lord was speaking to the New Man, and was speaking of supernatural justice. There should be no conflict.

When we consider the Benedictine abbeys, whose motto was *Pax*, and how they preserved a synthesis of cult, culture and cultivation through pursuing their ways of peace in spite of the invasions by the Goths and Huns and Mongols, one can see how the conquered often overcame the conqueror. I am well acquainted with the fact that St Bernard preached crusades, and that though men of God laid down their arms they did not expect others, the laity, to do so, and that too often peace and the sword went together.

These are some of the problems we should discuss in peace conferences. What about St Bernard, St Catherine, these saints who preached crusades? What about the saints of the sixteenth century, St Teresa of Avila, for instance, whose brothers went to the new world to reap their fortunes and to baptise the infidel? Greed and zeal of God's glory so often went together. And Christ's message was so different. He was meek and lowly of heart. He was born in a stable and never tried for power and glory.

There, too, is another problem. How square the poverty of Christ with the glory of St Peter's and the Vatican, the fine vestments, the jewelled chalices, the processions? These are questions always brought up by our non-Catholic brothers, among whom we are thrown by our very love for peace—Quakers, Brethren, Mennonites, the Brothers in Paraguay and England, our eastern brothers of the uniate and schismatic churches, the Protestants, all these believers who love God and their brother and yet are torn with dissensions and wars.

When we stress voluntary poverty as a requisite for peace, we are first of all thinking of ourselves. To be very practical, all who are holding jobs, earning a living for their families,

are faced with the fact that if they follow their conscience they will have to refuse some jobs, they will lose others, perhaps be evicted from their homes, or their property will be confiscated, their bank accounts raided, and all in the name of collecting an income tax, eighty per cent of which goes for preparation for war, for the making of atom bombs and hydrogen bombs.

It is hard to see how we can take up the issue of peace without discussing taxes. I have a friend who argues that just as we are expected to give alms without question, to all who ask, regardless of what use they make of the money, to buy drink, to gamble, or for some other evil purpose, and we are not partakers of the blame, so we should pay income tax, too. Give to him who asks, she says; if the State asks for your coat, give your cloak, too.

This is the type of reasoning we get nowadays. When poverty and chastity are discussed, we should also consider obedience since it is in the name of obedience that my friend thinks we should pay taxes. I maintain that we must be obedient to God rather than to man. That when the State says, Register, be drafted into the army or go to jail, we are obedient when we go to jail. We are offered an alternative. We take it. We can be free men in jail. All history shows this.

It is fear of jail and fear of the loss of income for the family that causes so much hesitancy in this search for peace.

It would be good to read a lot of prison literature, to learn how political prisoners used their time and endured their hardships in order to prepare for what was to come. How many priests, monks, brothers, nuns—clergy and laity—have been imprisoned this last decade all over the world. We are living in a time of persecution.

When we justify ourselves for our possessions and point to the corporal wealth of the Church, I'd like to point out two things. First is that the main reason for the pomp and ceremony and the gold and the frankincense offered up, is because men realise their own inadequacy to give honour, praise and worship to God. It is a recognition of God's power, his transcendence, expressed in visible form, recognising that man is made up of the body and its senses as

well as the soul and its interior senses. Just as music and the singing of hymns appeal to the ear, the vestment appeals to the eye, the incense to the nose, the kneeling and rising expressing in bodily attitudes reverence, contrition, appeal, worship. We worship by prostrating ourselves, by kneeling, by standing with arms outstretched. And just as we are self-conscious about love and expressing love for each other, so we are self-conscious about expressing love for God. To sign ourselves with the sign of the cross is to show that we also wish to bear this ignominy of the cross. (But do we mean it?) Reading of the building of the temple in Solomon's time shows the transcendence.

The other thing I'd like to call attention to is that over and over again through history, the Church has relinquished her wealth which has been confiscated by barbarians or by the State. Individuals, the human element which makes up the Church, may rebel to see the work of their lives wiped out in the way of schools, hospitals, orphanages—means for the works of mercy—but they accept it. They groan, they tear their hair, rend their garments and write in the *Brooklyn Tablet* about the 'fiends', no longer *man*, mind you, no longer made up of body and soul, temples of the Holy Spirit, but the demons who are communists who are despoiling and ravishing and seizing the persons of bishops and the possessions of the Church, and they do all they can to build up the war spirit in the name of God and the State; *but* in spite of such outcry, which has always been made from time immemorial and which it is 'only human' to make, we still have a Bishop Ford who prays, 'Grant us, Lord, to be the doorstep by which the multitudes may come to worship thee. And if, in the saving of their souls, we are ground underfoot and spat upon, and worn out, at least we shall have served thee in some small way in helping pagan souls; we shall have become the King's Highway in pathless China.'

'I am Christ's wheat', St Ignatius had said long before him, 'and I am to be ground by the teeth of beasts that I may become good bread.'

What a spirit this is. And this is what we should be studying because this is the beginning of peace.

At this September conference, Ammon Hennacy, who was

baptised last year on the feast of St Gregory the Wonder Worker, talked of fasting and picketing for peace, and of his life at hard manual labour which enables him to live without paying income tax. He put his two daughters through Northwestern university music school while living this way, so he has a right to talk of its practicability. He may have more physical strength and endurance than most of us, but this business of fasting and hard labour is the beginning of physical strength, too. Most of the saints were of fragile constitution and bore many physical infirmities in their sharing of the suffering of the world. Strength and endurance is very much a matter of the spirit.

A great deal of the talk about peace is on purely the worldly level, and I want to say right now that I think a great deal of this talk is a waste of time and has nothing to do with this conference. Such natural matters as how to earn a living, how to conduct oneself on the job, or in jail, or in the family—this, on the contrary, is very much to the point.

We must see the natural in the light of the supernatural, as baptised Christians who have vowed to war against the world, the flesh and the devil. How our lives square with these vows we have made, whether we really believe, what help we are seeking to keep these vows. These are the important things. I cannot stress this enough. Hard work, penance, and prayer—these are spiritual weapons.

Most people are immediately discouraged because we do not make clear the difference in the order of intention and execution. We must have our intention firmly fixed in mind. We must 'make our intention'. This is clumsy terminology, but carries the implication of creativity. If we are going to California, we order our life and doings to that end. If we are going to get married, everything we do takes that tremendous fact into consideration. Love on the human level and love on the supernatural level makes all things new, as St Paul says. If we could begin to see our mission, the work God wants us to do, our pacifism, as a talent given us by God which we must trade with till he comes! If we begin to get this fresh outlook on the work we have to do, of research, of personal reform, if we could just determine to start out

now, this year, this day, in living like peacemakers, we could say with King David the psalmist, 'Now I have begun, this change is from the hands of the most high'. To begin is everything. To make a determined beginning. One might almost say, 'to *want* to begin'. It goes back as far as that. The trouble is, most of us do not want to set foot on that path, because we feel we are shutting ourselves off from life by such decisions. We want to try all the other remedies first, the remedies which the world has been trying, with all the good will, but without result, because it was without Christ.

We don't want to set foot on that path because we think we are going to fall down a precipice, into an abyss of loneliness and isolation. A good many converts know this fear and horror. I felt it myself when I was forced to give up married life at the age of twenty-nine for the rest of my days. To me it was one of those choices, like Abraham sacrificing Isaac. Everyone has these decisions to make, over and over again. If we refuse to make one, or if we choose the easier way, then God offers it to us again, perhaps in another form. Over and over again he says, as he said three times to St Peter, 'Lovest thou me more than these?' He gives us so many chances. My fear is that if we don't make this choice, once too often we refuse, and then we become, little by little, blind to the promptings of grace, and then, as St Paul said so fearfully, grace is withdrawn from us.

We've all seen this in the tired radical, in those who have ceased to struggle, who talk cynically of the enthusiasm, the idealism of youth.

I know that it is hard. 'It is a fearful thing to fall into the hands of the living God.'

Caroline Gordon wrote me recently about a friend of hers who was haunted by a sentence of Kierkegaard, 'God is man's worst enemy'. I know what he meant. Kierkegaard also said that Christianity was the most terrible wound inflicted on mankind. St Bonaventure put it, however, in another way, and sometimes I think we must look at it in two ways before we understand it. 'Pierce my innermost heart, dear Jesus, with the sweet wound of thy love.' Well, we know that when the heart is pierced, we die. We ask for so much in our

prayers, but we do not mean it.

Probably what makes it hardest of all is this. Our pacifism seems diametrically opposed to ninety-nine per cent of the Church. There is Fr Ude in Austria, Fr Stratmann in Germany, Fr Pierre Lorson in France, though he writes on conscientious objection, not pacifism. There are the priests I have mentioned.

And then there are saints through the ages. There is a St Francis of Assisi, who, at the time of the Crusades, went personally to the Sultan.

Why don't we take St Francis as our patron and guide for this coming year, and study his life, read as much about him as we can, in the light of the history of his day, in relation to ours? He was obedient to the Pope and yet he seemed to go against many of the prelates of his day. It was his Bishop who took him in when his own father failed him.

Today we too have many friends among the hierarchy even though they seem to stand diametrically opposed to our position on pacifism. Cardinal McIntyre blessed me when I saw him last Christmas Eve and he has told me never to give up this work, this Catholic Worker, which he said was a difficult and delicate work being done in the Church today. People shudder at some of our ideas, our ideas on the State and on war and peace, but when they look at our work as a whole in the Catholic Worker movement, they accept it as a whole. The fact remains that we continue, after twenty years. We stand forth as witnesses to the height and breadth and depth of the Church which is the Body of Christ, and of which we are all members, or potential members. It is a matter of vocation. We are called to be peacemakers, to give up all and take up our cross and follow Christ. May God give us all strength this coming year, to follow.

CATHOLICS AND INTERNATIONAL PEACE

JOHN M. TODD

INTEGRITY, Integration—such words indicate the needs of our age. They are needs which now affect humanity as a whole. All mankind needs to be integrated into the unity which it potentially is. Failure to achieve this integration involves the danger of destruction of large parts of humanity. St Augustine's definition of peace still holds good. It is 'the tranquillity of order'.

This problem of integration hinges on another problem of integration, the integration which involves the incarnation of the spiritual life in the material life. Disintegration is the disease of our time, the converse of that specialisation and expertise which to some extent cannot be avoided. Men tend to be divided up into those who try to solve humanity's problems on a spiritual level, who pray about them, and live a relatively secluded life, and on the other hand those men who try to work on a solely material level, who live a relatively active life, working in the social, political, economic and similar spheres. However, post-war Europe has shown us some eminent examples of leaders who have avoided this disintegration, and to whom is due the minimum equilibrium which has been achieved. The Catholic Prime Ministers of France, Germany, and Italy, achieved both a climate of opinion and a number of very concrete realities, strikingly in harmony with Christian truth. The faith and love which went into this work provided a basis for the building of something like a real peace. But without people who are themselves Christian and peace-loving the leaders can achieve little, and will eventually be rejected. *Pax Christi* (5 Rue Mabillon, Paris 6e) has been attempting, for the last few years, something of the education of the people themselves which is so badly needed.

It is only recently that organisations have begun again to grow up in the Church, combining the deepest spiritual approach with a full programme of active application. The tradition itself is as old as the Church and her apostolic mission. But it is only comparatively recently that new

conditions have brought into being organisations of the lay apostolate with these aims. *Pax Christi* must be numbered amongst these new bodies. It cannot claim to have established itself yet in the way that the *Young Christian Workers* have done. But its approach is essentially similar.

Pax Christi was begun in the Diocese of Lourdes soon after the war. A group of French soldiers came to the conclusion that they could not honestly say they loved their enemies. When the problems which were exercising their consciences came before Mgr Théas, Bishop of the Diocese, he began, with this group of men, the organisation known as *Pax Christi*. The intention was simply to put the relationship between French and Germans back on to a Christian level by means of personal contacts.

From this simple Christian basis, *Pax Christi* has grown into a movement which, working from a basis in prayer, intends to cover every problem of peace in the world, and to inspire Christians to be active in all these spheres. As a formally constituted Catholic organisation, it does not and will not take up sides on particular questions of political or economic organisation; and in regard to conscientious objection to war, Cardinal Feltin, Archbishop of Paris and President of *Pax Christi*, has emphasised in public that members of this body are free to follow their own consciences. *Pax Christi* affords the means of discussion and study, and the spiritual resources and guidance of the Church itself. It leaves the individual free to fulfil his own calling in the world in the way which seems best to him within the bounds of Christian morals and faith.

Pax Christi is now at work on many levels. But the most hopeful of these seems to be that known as *Les Routes de la Paix*. These are foot pilgrimages of young people essentially very similar to the Walsingham Cross pilgrimages in England some years back, and to the Parisian students' annual pilgrimage to Chartres.

But in *Les Routes* the nationalities are mixed, the pilgrims follow a definite agenda of prayer and study, and they follow routes which take them into the parishes and homes of the country through which they travel. These are the three powerful factors during an eight or nine days' work for

peace: in each group are members of many nations; as they go they study particular aspects of the problems of peace, in a context of their daily Mass and other offices, all led and supervised by the chaplain of the group; they meet the people of the country through which they travel, and are welcomed into their homes.

This year six groups of about sixty young people each followed routes in western Germany, all converging on Altenberg where the *Pax Christi* Congress was being held. *Pax Christi* is young yet and is only really strong in France and Germany; these two countries supplied the majority of the pilgrims. But there were many others too. I spoke with an American girl who had been studying French Literature in Paris. In her group were twelve nationalities. But it was no bad thing that the majority were French and German. The young people of these two countries above all need to meet as Christians, and discuss the problems of their two countries. That is what they were doing this year in the course of ranging over all the problems concerned with the unification of Europe. On the arrival of the groups at Altenberg they processed straight into the Cathedral; a member from each group then spoke for a few moments on the experiences of their *routes*. The American girl was one of these. And five other nations were represented amongst the other speakers.

Last year the Congress was at Assisi. (We may recall that St Francis was one of the great peace promoters of the thirteenth century; his tertiaries were forbidden to carry arms in support of their feudal superiors.) After this Congress the Pope delivered an allocution on the unification of Europe—and the other continents. The aim might seem excessively political and economic—these two primary aspects were mentioned specifically in the allocution; but as we saw in the first paragraph of this article nothing less than a realisation of the real facts about humanity, its need for unity in every sphere of life today, will any longer suffice.

There is a deep desire for unity amongst all people. Many men and women have tried to harness this desire. And through the ages politicians have achieved more, or less, towards this end. Many religious bodies have seen that it is

part of a fully applied Christianity to support this tendency. Catholics, however, have often been conspicuously lacking. They have tended simply to rest on the knowledge that they *are* a universal body, and that their destiny *does* involve the redemption of the whole world. But they have failed entirely to realise that the achievement of this universality and this redemption depends quite simply on the everyday acts of charity of every Christian. The unification of mankind in the Church, and its unification as a single body from certain organisational points of view, has actually to be worked for, if it is to be realised.

Peace, as we have implied throughout this article, is something more than the absence of war. But on the simple negative level it is true that war can never be outlawed until the the nations of the world are prepared to abandon the idea of absolute individual sovereignty. They have to realise in their international relationships that they really are members one of another, and not so many strangers, negotiating. This is an example of the sort of detailed application which any worthwhile work for peace does in the end have to come down to.

Peace is also built on the mutual friendship of multitudes. War can never be outlawed so long as the majority of Christians look on foreigners suspiciously. A simple task here for the Catholic is to keep his home open to the foreigner, and if possible to give hospitality to such people as foreign students.

But above all the battle today is a battle of ideas. And *Pax Christi* has set itself firmly to tackle the 'apostolate of public opinion'. This may sound on the one hand dull, on the other dangerous. But the vast quantity of 'propaganda' put out by non-Christian or anti-Christian forces does have a steadily cumulative effect. It is the duty of Christians to disseminate the facts about the Christian attitude to peace, to war, and to international organisations, etc., also the facts about any given set of circumstances which are being misrepresented.

We may look again at the detailed work of *Les Routes*. Here are some of the questions and suggestions proposed by Père Bosc, the principal chaplain, for the consideration of

the pilgrims:

‘What particular form of unity in Europe do you consider would be most acceptable, and possible, and a contribution to peace?’

‘Have we a sense of collective sin? On the level of society? On the international level? Have we a sense of solidarity with our own nation? With our Government?’

‘Are there just wars?’

‘What movements in our various countries make propaganda for peace? What are their methods, their influence?’

‘What have you done on behalf of a new international order (favourable atmosphere)?’

Pax Christi produces a little periodical. In the September of this year Père Bosc described some of his impressions of this year’s *Routes de la Paix*. He began by referring to the extraordinary lack of a positive Catholic approach to peace in Europe, and quoted some words of Fr Delos at this year’s *Semaine Social* at Pau: ‘Christians will not be taken seriously in their participation in work for peace until they acquire the knowledge and the methods, the lack of which cannot be made good simply by good will.’ Père Bosc continues: ‘On *Route III*, in which I took part, but also I think on the other *Routes*, this lack of a real international culture as we have defined it [that is, a certain knowledge or acquaintance with basic facts, and a certain grasp of methods to be followed in building a peaceful order in society] was sadly felt. *Pax Christi* will be failing in its responsibilities if it does not work to provide what these young people are looking for.’

‘In proportion as we realised our need to gain knowledge and to learn the necessary methods, there grew up the need for a deeper spiritual life. This seemed to be the characteristic and principal fruit of the *Routes*. Spiritual hunger, the need to arrange in the course of the journey for times of silence for prayer and meditation, grew in proportion with our discovery, each day in our chapter, that peace required a real technique, and that it required too the courage to learn this technique. The result was that study of doctrine, and sometimes the discussions on difficult and apparently purely political problems, far from diminishing the desire for the inner life, obliged us on the contrary to add to the

time for prayer or the time put aside for a commentary on the beatitudes. It was through the express wish of the young people themselves that a discussion on practical methods was sometimes put off and replaced by a supplementary documentary on the beatitudes—‘the spiritual conditions of peace’.

Père Bosc added that the experience of the *Routes* showed that those who were the most ‘realist’, the most anxious to emphasise the temporal aspects of work for peace, those who were most concerned to insist on the duty to learn the proper methods and gain the proper knowledge necessary for this work, became influenced in the spiritual direction by the atmosphere of the *Routes*. They began to see that peace would be entirely illusory if there were not in the different countries many men who were determined to go beyond the requirements of justice alone in the relations between groups of human beings, and were determined to follow to the letter the words of our Saviour: ‘Love one another as I have loved you’—to the limit, in fact, of the sacrifice of one’s own interests.

I might quote inspiring words from many speeches at this Congress. I shall end with the few unprepared sentences spoken by the American girl I have already referred to. Standing on the steps of the choir in her turn, after a German boy had spoken, tired and dusty from the road, she ended up: ‘In our discussions we have had many disagreements; but the encounters were most fruitful. We have built up friendships based on spiritual unity and an understanding of each other’s positions. We have learned something of the culture and backgrounds of other peoples, and have discussed their differences.

‘Every morning we have said the *Our Father* in Latin. Every evening we have said the *Our Father* in our own languages. In all our differences we were at one, because Christ was with us.’

There is a good chance that one of the *Routes de la Paix* of 1954 will be in England. We must be ready to welcome it.

ON PEACE

IRENE MARINOFF

SINCE the Fall man has been haunted by the vision of peace, of a state in which the fulfilment of desire would be complete and undisturbed. The longing for peace is as universal as desire itself; for the very idea of desire includes the wish for peace, inasmuch as the full enjoyment of any coveted good can only be ensured by peace. Even wars, as St Thomas points out, are only fought for the sake of peace, in order to bring about conditions more satisfactory than the prevailing ones; while the very restlessness and sensationalism of an age merely indicates that the pursuit of genuine peace has been given up as impossible of fulfilment.

In any treatment of the subject of peace, the Augustinian definition immediately comes to mind. 'Peace is the tranquillity of order.' This definition applies equally to what is more correctly named concord, the agreement of individuals among themselves, and the harmony within the soul of one person. Peace is not identical with order. If this were so, the uniformity of an army on the march or the enforced silence of a class of unruly boys could be termed peace. What is found there is merely an external unification which leaves the powers of the soul out of account. Yet these must be called into play before there can be any suggestion of real peace.

St Augustine's 'tranquillity' points to a unity of a very different nature and degree than the superficial one imposed from without. *Concord* is defined by St Thomas as 'the union of appetites among various persons' (II-II, 29, 1), and this is realised by an act of the will. Thus the cohesive power of a state or community is determined by the will of the individuals which constitute it. This connection is often overlooked in normal times, but becomes immediately evident when, in periods of great danger, the individual citizens rally together, overcoming their natural cowardice by a supreme act of the will.

In the individual the union, whose flower is peace, affects all the appetites, bringing them into harmony and setting

them at rest together. Now it is perfectly clear that as long as desire is directed towards temporal goods, or any object other than the *summum bonum*, God himself, there cannot be peace. Not only does the transitory nature of the things of this world preclude their calm and secure possession, their very nature, being purely material, is incommensurable with ours. Even the loving pursuit of another soul cannot bring complete satisfaction, for such is the law of our being: *inquietum est cor nostrum donec requiescat in te*.

The restlessness of souls, engaged in any other quest than that of God, is due to a fundamental disorder. A soul can only be at peace with itself when the emotions are controlled by the will, which is, in its turn, enlightened by right reason; or, in other words, when all its faculties are submitted to God as its final end, and the integration thus achieved radiates into its daily life. Even so, this will not be the perfect peace of the beatific vision. As St Thomas says, 'The chief movement of the soul finds rest in God, yet there are certain things within and without, which disturb that peace'. (ibid. 2.) What man can taste of peace during his earthly pilgrimage can only be imperfect peace, in itself a highly desirable and precious possession.

Peace is not a virtue; but it is closely related to two virtues. Peace is the effect of justice, in so far as justice removes the obstacles to true union. Yet, being the result of union, it is still more the effect of the greatest of all virtues, of charity itself. For charity is the main unitive force. Therefore, when we are exhorted to have peace with one another, we are in reality asked to make certain acts of charity.

Peace is a fruit of the Holy Ghost, an immediate effect of the presence of God in our souls. Among these fruits it ranks as the third, being preceded only by charity, which is prior to it, and by joy whose perfection it is. St Thomas shows the twofold way, in which peace may be said to perfect joy. A soul at peace will not be affected by those outward disturbances which prevent the complete enjoyment of a desired object. Moreover, it can no longer be troubled by restless desires, seeing that it is wholly fixed on God. The soul is therefore guarded against its chief enemies, and free to enjoy God in comparative tranquillity.

Christ himself is the cause of peace. His very coming into the world was accompanied by the angelic promise to men of good will. During his ministry he not only proved himself master of external disturbances of tranquillity such as the storm and the waves, but equally of those evil spirits which harass the soul. The casting out of devils is invariably accompanied by the restoration of peace to their victims. The Syrophœnician, whose daughter had been healed, returns to find her lying on her bed (Mark 7, 30). The young man who was possessed by a dumb spirit, after being torn and buffeted, was left as dead (Mark 9, 26).

Our Lord, however, showed himself Prince of Peace in a far more positive sense than this. He not only removed the obstacles in the way of true peace, he also satisfied the fundamental needs of our nature, thereby ensuring tranquillity. To the weary and heavily burdened he brought refreshment, and knowledge to the earnest seeker. 'Lord, to whom shall we go? Thou hast the words of eternal Life?' (John 6, 68.) From the days when the doctors were astonished at his answers in the temple, he was ready to let others partake of his wisdom, not even withholding it from Pilate, who enquired into the nature of his kingship. There is no longing in man which Christ did not come to satisfy, from the simple craving for food to the complex appetites of the soul, even to the most fundamental need of all, the desire for love. Thus the feeding of the five thousand only foreshadowed a far greater gift, the fulfilment of all man's desires in the Bread of Life.

Nor did our Lord, on departing from this world, withdraw his gift of peace. After the Last Supper he expressly left his peace with the disciples. 'Peace I leave with you, my peace I give unto you. Not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid.' (John 14, 27.) The Saviour does not give according to the manner of the world, none of whose gifts are permanent. The gifts of Christ are imperishable and lasting, even unto eternal life. As though he would emphasise this fact, the risen Lord chooses as his first greeting to the assembled Apostles the words: 'Peace be unto you' (John 20, 19). Since Christ is the creative Word, his salutation immediately

bestowed upon the disciples the gift of peace.

Since the coming of the Holy Ghost at Pentecost, the Church has not ceased to intercede for peace. In the Canon of the Mass alone, her plea is reiterated six times, beginning in the *Te igitur* with her own need for unity, then imploring the divine gift for the faithful in the *Hanc igitur*. After the consecration she intercedes for the souls in Purgatory that they may be granted 'a place of refreshment, light and peace'. Then she turns again to the faithful, repeating her prayer for peace in the *Libera nos Domine*, which gains added weight and urgency in the short last part of the *Agnus Dei*. In conclusion, she gathers all these separate petitions together in the great prayer for her own pacification, the *Domine, Jesu Christe, qui dixisti*. Here she reminds our Lord of his promise of peace, and, using almost the same words as in the *Te igitur*, calls down upon earth this choicest of blessings, the first fruits, as it were, of the Mass, both herald and companion of the Supreme Gift. The Divine Office, too, abounds in petitions for peace.

Peace is a gift of the Holy Ghost, and petition is therefore the right means to obtain it in larger measure. But this does not preclude all active pursuit of peace, nor lessen the obligation we have of realising the conditions in which it is possible. In one of the official prayers of the Church we implore God to grant us 'a perpetual peace with God, a perpetual peace with our neighbour, and a perpetual peace within ourselves'. This threefold petition gives an indication of the ways in which peace can be pursued.

Perpetual peace with God. From one point of view, our entire spiritual life can be described as the removing of obstacles to the divine action upon our souls. If these are very serious, as in the case of mortal sin, absolution has to be obtained before the sinner can be re-established in grace. Once the sin has been forgiven, and the severed relationship of Father to son fully restored, the soul is no longer ill at ease; she can face her Creator again with confidence. Characteristically this step is often called 'making one's peace with God'.

If the soul is in the state of grace, she already possesses a certain measure of peace, due to the divine presence in her

depths. It is possible to increase this not only by direct petition, but also by definite acts of the will. If, as we have seen above, the peace of the soul depends on the ordering of all her faculties towards God, a closer union with him will inevitably be accompanied by an increase of inner peace.

The contemplation of the divine law, the practice of the presence of God, frequent acts of submission to his will, the manifold ejaculations of the day, by which the soul endeavours to unite herself with the Author of all Being—all these actions serve to increase our awareness of the supernatural. They have a regulating effect on the appetites of the soul by directing them towards the Supreme End, and in doing so they provide the conditions of true peace.

Peace within ourselves follows once the soul 'has made her peace with God', though there may be still a very long way to go. It is true that a growing preoccupation with God and the things of God will cause this inner peace to permeate the whole being. Yet there are certain practices which, by ensuring outer peace, will facilitate the inward movement of the soul towards her Creator.

First and foremost among these is the practice of silence, so essential in this age of noise and restless loquacity. As Romano Guardini remarks in one of his letters addressed to the young, 'Silence is more than not speaking. It is an inner fullness. In speaking we spend ourselves. We give of our knowledge, our experience. The very strength of our hearts goes out into our words. . . . When we are silent, we collect ourselves. The springs of our inner strength are renewed. Knowledge becomes clearer, our vision more defined.'¹ We might add that in keeping silence, we open the gates wide to that peace which cannot be tasted unless the unruly voices of the world are hushed. For it was in the silent depth of midnight that the Prince of Peace came to dwell among the sons of men.

The masters of the spiritual life have much to teach us concerning those movements of the body, the emotions, the intellect, and the will by which, as it were in concentric circles, all powers of the soul are bent on the divine object

¹ *Gottes Werkleute*, p. 125. Verlag Deutsches Quickbornhaus. 1925.

of contemplation and thereby pacified. In our frenzied age, much has been already gained when the individual can not only sit still for a length of time, but do so without unnecessary contraction of the muscles. Complete physical relaxation, while maintaining a position such as kneeling, standing or sitting upright, has a beneficial effect on the action of the soul, which finds such a pliable *corporis materia* at its disposal. Vocal prayer and the early stages of meditation will be pursued with a certain ease, not clutched at with the frantic gestures of forced desire. The inner freedom and simplicity of a child is the model in this as in other respects. Gradually the repose sought from without will penetrate more and more deeply, until it is joined by the peaceful motion from within, and the whole soul is stilled in the calm of wonder and adoration.

It is the laborious yet necessary task of our busy lives to preserve the tranquillity gained in prayer throughout the day. This is perhaps most easily achieved by continuous acts of submission to the divine will. For herein lies an invincible weapon against all that might jeopardise this peace of soul. Whenever the soul reaches out for God, she is within reach of peace. Now by the very fact of Divine Providence, we are assured that God can be found in every detail of the day. Any reminder of this will serve as a powerful safeguard to tranquillity. Nothing can happen to the Christian except by divine permission. There is a way to God and to peace from every situation, however complex and disturbing. Hence, what has been begun in prayer can be pursued throughout the day, the Godward motion of the soul being without let or hindrance. In submission to the divine will, we can find God as surely as in the prayer which expressly seeks him; and this is the profound meaning of those words, 'In his will lies our peace'.

God has willed it that we should seek salvation, not as isolated individuals, but as one body, as members of one another. Nor will our pursuit of peace be really fruitful, unless we have learnt, as far as is in our power, to keep the peace with our neighbour. This will involve numerous acts of charity, all that is comprised in the exhortation of the Apostle, 'bearing one another's burden'. It will mean setting

our own convenience aside, suspending our judgment, working at a reasonable compromise to prevent a clash of opposing forces. Above all it will demand that we look upon others as of equal value and dignity as ourselves—in short, that we consider them as our brothers and sisters in Christ.

Here again, in the manifold difficulties besetting the path of the genuine peacemaker, the consideration of divine Providence will be of immediate assistance. For the main cause of disunity among men is that they fail to regard one another as 'before God'. Our relation to God is so often a one-dimensional thing, symbolised by a straight line, leading from our soul, at one end, to God at the other. Even when we have realised our obligation to our neighbour, our charity is often enough limited to definite groups of people, our relatives and friends, the members of our nation, or even all Catholics throughout the world. However sorely we may fail in practice, we are at least theoretically prepared to receive these into our God-relationship. We pray for them, we endeavour to assist them, we do our best to preserve the bond of peace.

Yet the numbers of those who remain outside, on a different plane from that established by God, the soul, and our neighbour, remain a dishearteningly vast majority. They constitute a real cause of friction, and a constant menace to our peace. For by refusing to draw some of our fellow creatures into the unifying fellowship of charity, we give an opening to those mortal enemies of the soul, such as envy, greed, the spirit of competition, pride and hatred, which undermine the tranquillity so hardly won in prayer.

It is only when we begin to see existence as a sphere with God at its centre, its surface and the whole expanse enveloped by the same paternal love, watched over by the same divine Providence, it is only then that the greatest danger to our peace can be met. For recognising the divine will in every situation, we will take fresh courage to meet our fellow men with fraternal charity. Even if we fail in our attempts to keep the peace, such is the mystery of the brotherhood of man that our efforts are not lost, but that somewhere, maybe at the ends of the earth, a sinner will repent, and the bond of peace be forged anew.

Seeing the will of God in all those events, which may disturb our composure, is indeed an efficacious safeguard to tranquillity. Once we learn to give our *fiat* in answer to the 'Fear not, it is I' of every trial, we shall most surely possess that peace which surpasseth all understanding.



'IN ME YOU HAVE PEACE'¹

ST THOMAS AQUINAS

These things I have spoken to you, that in me you may have peace. In the world you shall have distress; but have confidence, I have overcome the world.—John 16, 33.

OUR LORD unfolds to his disciples the hidden depths of his teaching, and by these words shows how important and helpful it will be to them.

The value of his teaching lies in the peace that it brings to man. In this context, it is as if our Lord were saying: I know well that very soon you will all leave me; but I know that if you really understand my doctrine you will not harden your hearts in desertion. The reason for every thing I have spoken about in my sermon, all that I have taught you throughout the Gospel, is this: that if you do return to me, *In me you may have peace*. For the whole purpose of the Gospel is that we should find peace in Christ alone. 'Much peace have they that love thy law' (Ps. 118, 165). Now true peace of heart is wholly opposed to the disturbance of mind caused by all the threatening evils around us. If sometimes we experience a grief or joy greater even than those evils, our restlessness naturally disappears. Thus men of the world, who are not united to God by charity, endure these trials, but without peace of soul. The saints on the other hand, who possess God in their hearts by charity, are immersed in the peace of Christ even though the world may cause them great suffering. 'Who hath placed peace in thy borders' (Ps. 147, 14).

¹ Translated from St Thomas's commentary on St John by T.

The goal of our life ought to be the enjoyment of perfect peace in God. 'My soul refused to be comforted.' By this we understand that our world gives no comfort to him who truly loves God. But 'I remembered God and was delighted' (Ps. 76, 4).

In living our life in the world we must try to maintain this peacefulness amidst all the constant trials and contradictions, for our Lord tells us: *In the world you shall have distress*. Christ foresees the grief of his beloved disciples at the trials they will have to undergo in the future and he reassures them, inspiring them with confidence in himself. Clearly the warning is given where it is said: *In the world you shall have distress*, which shall be brought upon us by worldly men who know not Christ. 'Wonder not if the world hate you' (1 John 3, 13). 'I have chosen you out of the world, therefore the world hateth you' (John 15, 19). He reassures them, saying: *Have confidence, I have overcome the world*. For is it not Christ himself who delivers those who trust in him? 'Thou hast delivered me according to the multitude of the mercy of thy name . . . from the oppression of the flame which surrounded me' (Eccl. 51, 4 & 6). It is as if our Lord were speaking to us thus: Return to me and you shall find peace because *I have overcome the world*, from which you suffer so much.

Now Christ overcame the world in three ways. The first way was by setting it free from all those sinful passions which make war on the soul of man. 'For all that is in the world is the concupiscence of the flesh and the concupiscence of the eyes and the pride of life' (1 John 2, 16). Riches he overcame by poverty. 'I am needy and poor' (Ps. 85, 1); 'The Son of man hath not where to lay his head' (Luke 9, 58). Honours he overcame by humility. 'Learn of me, because I am meek and humble of heart' (Matt. 11, 29). Pleasure he overcame by his suffering and labours. 'He was made obedient unto death, even the death of the cross' (Phil. 2, 8). 'Jesus therefore being wearied with his journey sat thus on the well' (John 4, 6). 'I am poor and in labours from my youth' (Ps. 87, 16). And so whoever overcomes these things has overcome the world. Faith gives us this tremendous power. 'And this is the victory which overcometh the

world, our faith' (1 John 5, 4). Now we know that faith is the substance of things to be hoped for, and these are the spiritual and eternal goods which make us despise all that is merely carnal and transitory.

And the second way in which Christ has overcome the world is this. He cast forth the prince of this world. 'Now shall the prince of this world be cast out' (John 12, 31). 'Despoiling the principalities and powers, he hath exposed them confidently in open shew, triumphing over them in himself' (Col. 2, 15). So in the strength of Christ's victory man is able to defeat the devil. 'Shalt thou play with him as with a bird or tie him up for thy handmaid?' (Job 40, 24). We can take this to mean that since the passion of our Lord, even young Christian maidens and little children have scorned and derided the devil.

Lastly, Christ converted men to himself. And this is the third way in which he overcame the world. The world actually rebelled against its Saviour, but Christ drew all to himself. 'And I, if I be lifted up from the earth, will draw all things to myself' (John 12, 32). 'Behold the whole world is gone after him' (John 12, 19).

Let us then never fear tribulations, because Christ himself has come forth victorious. 'But thanks be to God who hath given us the victory through our Lord Jesus Christ' (1 Cor. 15, 37).



OF NEED IN TIME OF WAR

MECHTHILD OF MAGDEBURG

I WAS commanded to pray very earnestly for the need there now is in Saxony and Thuringia. As I gave myself to prayer with praise and longing, our Lord would not receive me but kept solemn silence. I had to endure that for seventeen days in patient waiting. Then I said: 'Ah, dear Lord! when will the appointed hour come when Thou wilt that I pray for this need?' Then He appeared to me and said:

'Those who now suffer grievous need
 Are like the early promise of the dawn
 In its first flush of beauty—
 But the sun of everlasting light
 Shall rise for them
 And bring them everlasting joy after this need.
 Thereby shall they be sanctified
 And illumined as the sun
 When it reaches its zenith
 And rides high in the sky.

Some there are in this army
 Now in need and fear
 Whom I allow to be captured and slain
 That they may come to Me.

Those who caused the war
 Are evil in themselves
 And dreadful in their works.
 When they even dared to take sacred things
 From My Churches,
 I knew that everlasting death must follow.
 Those who rob in the streets
 Would be robbers and evil men
 Even were there no war;
 But thus the wicked
 Make the blessed good!
 Therefore must God love His own in suffering
 If He can win them no other way.'

Thus He spoke to me of the devout. When the war will
 end I know not. But I know I must still welcome the friends
 of God with delight: I also know that whatsoever they suffer
 God will never forsake them for He is their help and com-
 fort in every need. Therefore we must fight and suffer gladly
 that later we may shine before Him.

(From *The Revelations of Mechthild of Magdeburg*,
 translated by Lucy Menzies. Longmans. p. 229.)¹

¹ Reprinted by kind permission of the translator and the publishers.

A CHAPTER HOMILY

FOR the Alleluia versicle of the Mass of the Aurora for Christmas Day, the Church has chosen the opening words of Psalm 92: 'The Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength and hath girded himself with power'. It is with the beauty of our humanity that the Lord has clothed himself today: he has put on the weakness of a child; but he has reigned, the Lord has reigned from the crib, just as he was to reign from the cross, and now reigns in heaven. Like Moses in the ark, today the Lord is found in a crib; and as the Son is counted of greater worth than the servant, so he will lead the new Israel into the Promised Land; for 'from Egypt I have called my Son'.

It was in an ark that Moses was found; and in an ark that Noe sailed over the waters of the great flood, both, Moses and Noe, bearing with them the seeds of new life. Our Lord, too, himself the Seed of Life, Seed of Abraham, laughed in his crib to see the world which he had come to restore to the green of its youth; for this he had left his country and his kindred and his father's house and come to earth, rejoicing like a giant to run his course: from the height of heaven was his coming forth. And so he laughed, the true Isaac, sharing his father's joy; for he knew that he was to give his life in obedience to his Father's command, obedient unto death.

Now we pray to him, the eternal boy, the new Joseph who once again has clothed himself in heaven with his coat of many colours, made immaculate in his blood; his Mother too he has clothed in gold of Ophir and set her as Queen at his right hand: with her he reigns for ever.

See, then, the Son of David, Son of Abraham, Son born before the daystar!

Vetustatem novitas,
Umbram fugat veritas,
Noctem lux eliminat.

Amen. Alleluia.

[C.E.—*Blackfriars, Oxford*. Christmas, 1952]

THE DAUGHTERS OF ST CATHERINE OF SIENA

A DOMINICAN INITIATIVE

K. POND

WHEN the Holy Father gave to the Christian world both the Apostolic Constitution *Provida Mater Ecclesia* and the Motu Proprio *Primo Feliciter*, it was not to present the Church with something novel in the search for Christian perfection but rather to set the seal of his approval on a form of life, wholly given to God, already being lived by many who, for various reasons, were unable to enter a religious Order or who perhaps felt that a consecrated life in the world gave them greater scope for the exercise of their apostolate. It was natural—and indeed eminently desirable—that some of the attempts at the dedicated life in the world should be grouped around the contemplative Orders—Benedictines, Carmelites, Dominicans—for the fact that such a life is lived *in* the world makes whatever contact with a centre of contemplative life is possible all the more valuable and indeed essential. It will not, then, be surprising to come across a group seeking this form of life, attached to a Congregation of Dominican nuns, that of St Catherine of Siena whose mother-house is at Etrepagny, Eure, no great distance from Dieppe, a congregation which, although undertaking active work such as teaching and nursing, is primarily contemplative. The name of this group is the Daughters of St Catherine of Siena.

The bond between the Congregation and the Group—which hopes later to obtain recognition as a Secular Institute—offers to the latter's members the advantage of profiting by the Congregation's long experience of religious life, an immense benefit, both for the Sisters' training period and for their life as professed members of the Group. A group or Secular Institute founded from the enthusiasm of one woman alone, or indeed of two or three, even when initiated with utter disinterestedness and as the fruit of prayer, risks failure through the promoters' very lack of experience.

The religious state is characterised by the vows, by separation from the world and by common life. Yet the example

of history shows us that it is not necessary to the pursuit of perfection that the separation from the world should be absolute or the common life continuous. Did not St Catherine of Siena herself belong to a state of perfection, although living her life outside convent walls? Many other instances may be cited.

The Daughters of St Catherine of Siena are unmarried women or widows, normally between the ages of twenty-one and fifty at the time of their entry into the Group, who seek the perfection of charity by means of a life consecrated to God by the three vows, but lived in the world, and who as a Group form an integral part of the Dominican Congregation already mentioned. They receive their training from a religious of the Congregation, a training admirably adapted to their life in the world and comprising a degree of initiative and freedom not usually granted to religious living in community. The Group is placed under the jurisdiction of the Prioress-General of the Congregation and under the direct authority of a religious delegated by the Prioress-General for that office.

Members of the Group have the privilege of staying in the houses of the Congregation. When in the convent, where special accommodation is set apart for them, they wear the Dominican habit, participate in the Divine Office in choir, and are admitted to the refectory and to recreation with the community. Once a year they make an eight-days' retreat in one of the Congregation's convents. Apart from their periods of formation, members of the Group may stay in the houses of the Congregation each time they ask to do so. They naturally at all times recompense the Congregation for the expense so incurred.

Apart from such periods of residence in the convent, each member of the Group resides in her own home. Where two or more members reside in the same town or sufficiently near to each other, a centre is set up under the authority of a Vicar who is responsible to the Superior of the Group. Regular weekly or fortnightly meetings are held at the centre and the Sisters may even reside there if circumstances permit.

Formation: This follows the traditional stages of postulancy, noviciate, temporary and eventually final profession.

The postulancy varies from eight to fourteen months, during which time the postulant must reside not less than fifteen full days in the convent. She must also be in regular contact, by letter if distance prevents personal visits, with the Superior of the Group.

Admission to the noviciate depends on the decision of the council of the Daughters of St Catherine, consisting of the Prioress-General of the Congregation, the religious designated by her as Superior of the Group and three professed D.S.C.S. The noviciate, which begins with the clothing ceremony¹ and is preceded by an eight-days' retreat, lasts one year, during which time the novice must spend at least four weeks in the convent. Her formation, given by the Superior of the Group, will include instruction in the doctrine and history of religious life, more especially of the Order and Congregation to which the novice has the honour to belong; instructions on the three vows and the way they are observed among the Group; instructions on the observances and customs of religious life, as, for instance, the chapter of faults. It will also include a course of instruction on the Gospel and a study of the Mass and the Dominican liturgy.

When the noviciate has been completed, the Council pronounces admission to profession, or otherwise. The first and second profession are each for one year. Vows are then renewed for three years, after which they are taken for life. The vows, of poverty, chastity and obedience, are pronounced publicly, the profession being made into the hands of the Prioress-General of the Congregation, or of her delegate. They are to be interpreted in conformity with the constitutions of the D.S.C.S. and, pending recognition of the Group as a Secular Institute, have the force of private vows.

The vow of *poverty* involves the submission of the *use* of the Sister's worldly goods to the control of a Superior. She retains the ownership of what she may possess or acquire. Such control is exercised with a very great prudence and delicacy and full consideration is given to the Sister's social status.

¹ Away from the convent the novice wears under her secular clothes the Dominican tertiary scapular.

By the vow of *obedience* the Daughter of St Catherine consecrates her whole activity to the service of God, within the Group, in conformity with its constitutions and with the plan of life which she drew up and sought approval for at her first Profession. She will further submit to her Superiors for their approval any notable changes that may occur in her circumstances or occupations. Within these limits the Sister is free and is indeed encouraged to use her initiative.

After their first Profession, the Sisters belonging to a centre come under the authority of their Vicar, whereas Sisters not so attached remain under that of the Superior of the Group.

Observances and Spirituality: When at the convent, the Sisters follow the *horarium* and rule arranged for them by the Superior of the Group in relation to the exercises of the community. Outside the convent, in addition to the meetings at the centre for those belonging to a vicariate, and, for the Sisters not so attached, regular correspondence with the Superior of the Group, the Sisters assume the following obligations:

Each day they will hear Mass, make one half-hour's mental prayer—which should if possible be continuous, recite the Little Office of Our Lady according to the Dominican rite,² and five mysteries of the rosary, devote at least fifteen minutes to spiritual reading or religious study. Superiors have power to dispense from a part of these exercises in circumstances of necessity. The Sisters further undertake to recite the Suffrages for the benefactors of the Group and for the dead of the Order, the Congregation and the Group.

The spiritual life of the Daughters of St Catherine is regulated by and has the support of observances which are really the adaptation of the ascetic practices of religious life to the condition of Christians living in the world. The life is pre-eminently Dominican and is thus characterised by the note of contemplation, which includes serious and systematic study of the things of God according to each one's capacity, apostolic work for souls, and penance. In the case of each

² Those who already recite the Divine Office are given every encouragement to continue, provided they have the necessary time to say it properly.

of the three vows, the Daughters of St Catherine will bring their external conduct as well as their inward dispositions into harmony with the vow. Poverty, for instance, consists in the conscientious exercise of a profession for those who need one, and in the laborious earning of one's daily bread; for all, in the use of their worldly goods in the service of the duties of their state of life and of their neighbour—and not for their personal satisfaction. Such other religious observances as penance, work, common life, silence, are similarly transposed to the plane of a Christian life in the world. In the matter of dress the Sisters must strive to acquire that happy combination of sobriety with elegance which should be characteristic of a Christian woman who has consecrated her life to God.

Every Daughter of St Catherine of Siena will have at heart the sanctification of her neighbour and the salvation of souls. Frequently a Sister devotes herself to some special form of apostolate which may or may not coincide with her professional activity: in all cases the Sisters strive to exercise an apostolate by the Christian influence they diffuse around them in the circle of their family and friends. The Group approves of every sort of apostolic activity for its members: parochial, social, intellectual, medical, through the exercise of hospitality, etc., etc. Opportunity may be given to the Sisters to collaborate in the work of the Congregation of which they form part.

As an illustration of this point of the Constitutions, we may add that some of the Daughters of St Catherine are teachers in the *Ecoles Libres*, a profession exercised in conditions which, as anyone who has lived in France well knows, call for the exercise of heroic virtue in the matter of poverty and self-sacrifice. Here the apostolate exercised is, besides the important work of general education, that of teaching the catechism, preparing children for their first Communion, etc. One Sister, who is a trained nurse, exercises an apostolate among the sick, working in the Congregation's hospital at Levallois-Perret. Another is a social worker in an institution for unmarried mothers—of the type that has been trained in vice from childhood. Yet another works in a children's hospital at Rouen, employed by the State solely to amuse the

sick children and make them happy.³ One Sister, though working hard herself as a teacher, has adopted a child in danger of losing her faith.

But what is important in the apostolate of the Daughters of St Catherine is the spirit that underlies it—it may be an action as simple and seemingly insignificant as the lending of a book or an invitation to a meal, yet behind it there is self-emptying to put oneself in the place of another, to look at a problem from the other's point of view, not to dominate, not to patronise, not to impose one's own ideas nor to offer a panacea for every trouble, but, for the love of Christ, to *give* oneself to another soul, becoming through self-effacement the humble instrument through which God may pass.

The examples given are taken at random. The Group does not aim at any specific form of apostolate and therefore does not provide any technical training for apostolic work. As will be gathered from what has been said above, the organisation of the Daughters of St Catherine is directed towards an intensity of spiritual life, which will necessarily issue in a genuine and supernatural apostolate. Because of this character of their activity the Daughters of St Catherine must guard against any multiplication of external activities, for their apostolate must be the outcome of recollection and prayer. The spirit of adaptability of which they give proof must not be exercised to the detriment of the regularity of their observance. They know that in the salvation of souls it is supernatural means which are predominantly important, and that unless springing from the interior life the most energetic activity is powerless to effect conversions.

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The Daughters of St Catherine are not religious living in the world, but laywomen who desire to give themselves to God as such because they feel that their place is in the world. The formation given them has this end in view and as a

³ She was asked how she dealt with the painful task of telling a child that he or she must die. She replied that she told the story of the little chick inside the egg who did not want the shell to break and thought himself so warm and comfortable, but who, once outside, exclaimed: 'What a fool I was to want to stay inside that horrid shell, when this lovely world is a thousand times more wonderful!'

consequence the Daughter of St Catherine feels completely at home in the world and fits in with her family, professional and social milieu. The vows she takes will consecrate her to God as a laywoman and not as a religious. Her visits to the convent, whether of long or short duration, are in no wise to withdraw her from her secular status, but to prepare her to live her life as a laywoman in a more fully Christian way. The D.S.C.S. have a considerable share in the government of the Group, the vicariates depend entirely on the Sisters who compose them—thus a D.S.C.S. is expected to use her initiative. The contact with the Congregation in no way detracts from the Group's secular nature but merely serves as a guarantee of its Christian and Dominican character.

The Group, which began its existence in 1947, has centres in France and in French Canada. It has received episcopal approbation with the rank of 'pious union' for the dioceses of Paris and Evreux in France and for the diocese of Saint Jean (Province of Quebec) in Canada. Anyone desirous of further information should write to:

*La Reverende Mère Supérieure du Groupe des F.S.C.S.,
Couvent des Dominicaines,
64 rue des Plantes,
Paris XIV^e, France.*



POINT OF VIEW

QUAKER SILENCE

'Not by strength of argument or by a particular disquisition of each doctrine and conviction of my understanding thereby cause I to receive and bear witness of the Truth, but by being secretly reached by the Life. For, when I came into the silent assemblies of God's people, I felt a secret power among them, which touched my heart; and as I gave way unto it I found the evil weakening in me and the good raised up, and so I became thus knit and united unto them, hungering more and more after the increase of this power and life, whereby I might feel myself perfectly redeemed; . . .'

Thus spoke Robert Barclay, the Quaker, in his *Apology* in the year 1676.

Perhaps the great contribution of the Quakers is their understanding and use of silence rather than their widespread social service. This silence, this 'waiting upon God' in the 'silent assemblies of God's people' is the mainspring of all Quaker action. Their firm faith in the 'indwelling of the Holy Spirit' in every man, or 'the Inner Light' and 'the Light of Christ', to use other names, has led them to seek him within themselves. For them silence is not an end in itself, something to be sought for its own sake, but only a means to an end, and as Robert Barclay testified in the quotation above, when he went to a Quaker Meeting for Worship: 'I felt a secret power among them, which touched my heart'. How much do we value silence today? To so many of us it is only the absence of noise, something entirely negative, and so used are we to noise that we cannot bear silence or to be silent any more, so we turn on the radio while we are working, eating—yes, and even while we are talking! Is it any wonder that we become nervous, neurotic, and aspirin-addicts, when our souls atrophy for want of that healing power that comes with silence, and our bodies, quite unable to be still, must needs take sedatives to stave off nervous exhaustion?

But to the Quaker, and those Catholics who turn to the indwelling Holy Spirit, silence is not negative but a means of realising the power of the Holy Spirit, a means of communion with Christ. 'It is silence which prepares saints; it is silence which begins, continues and perfects the life of sanctity', wrote a Carmelite nun, Sister Aimée of Jesus; and St John of the Cross: 'That which we most need in order to make progress, is to be silent before the great God, with the desire and with the tongue, for the language which he best hears is the silent language of love'. One wonders whether most of us have not lost this 'silent language', even if we ever knew it? Sometimes it would almost seem that the Quakers of today, known and respected by so many people all over the world for their self-sacrificing actions, are yet called to that higher vocation of bearing witness to the power of the Holy Spirit through silence. People hungering for

God, lost and bewildered in the noise and hurry of city life, knowing nothing of any church, may find their way, as Robert Barclay did, into the silent assemblies of God's people, meeting for worship. The very silence alone, that precious gift, may heal.

It is very easy for Catholics to be content only with fulfilling their religious duties and to see nothing more in the outward forms of religion than a set of actions to be performed. Quite apart from the truths expressed to which we give notional assent, if we do not see them with that inner eye a whole world is lost to us.

The Quaker too can make of silence an empty and barren thing—a means of *self* assertion, and when that happens the very form the meeting takes, the sitting down in silence, the waiting for ten to twenty minutes, and then the expectation that So-and-So, a respected 'Elder', will speak first (he always does!) can become an end in itself: and the Spirit 'which bloweth where it listeth' does not blow in that direction.

IN THE LIFE OF THE SPIRIT there has been some interesting correspondence on the contemplative life in the world. That such a life in the world is *difficult* no one will deny, but it may be that some are called to be an oblation in this way for others, and the sacrifice of that silence which they long for can be a real crucifixion for the spirit. Outside the Church the Quaker comes nearest to those lay contemplatives, and his emphasis on the indwelling of the Holy Spirit (at the expense of other doctrines we know) enables him often to preserve an inner silence and thus reach many that the Catholic as such is unable to do.

Quakerism, and the Quaker Silence that is integral to it, grew up in a world where only the outward forms of a denuded liturgy held sway: the Spirit was lacking. George Fox, in his search for Truth, found the Spirit within himself, and in corporate silence others found it too, and against bitter enmity, persecution, imprisonment, and even martyrdom, they witnessed to its power. Perhaps those lay contemplatives in the Catholic Church who have the full truth of the Christian revelation in their teaching may yet be thankful for the testimony of the early Quakers. E.B.

FRUITS OF CAPTIVITY

A.M.

Both under the Old Dispensation and under the New, God has often used the scourge of war, exile and captivity to summon his people to a renewal of faith, to call them to repentance and conversion. Christians have had to undergo this experience in our own times in Europe and Asia, and accounts of their witness to their faith are reaching us from many quarters. What grace and profit may accrue to the Church from their fidelity and their sufferings we cannot tell: that is in God's hands. But might it not be, also, that in his providential plan for us there is a place for the published records of such experiences, many of them by our separated brethren, which we have not yet learnt to appreciate sufficiently? Perhaps, in one sense, it is too easy to be impressed by the courageous stand of a Faulhaber or a Niemöller; perhaps we are too readily moved by the joy and serenity in the letters of a von Moltke, written from prison, awaiting execution, condemned for the sole reason that he had confessed to placing loyalty to God above that to his Führer. Perhaps, even, we may be tempted to turn their testimony into ammunition for anti-Nazi or anti-Communist propaganda. The experiences recounted in two books newly published (in English) by the S.C.M. Press—one by Dietrich von Bonhoeffer¹ (already known to English readers by his *Cost of Discipleship*) in captivity under Hitler and eventually hanged at Flossenbürg, the other by Helmut Gollwitzer,² as a P.O.W. in Russia—are valuable, if for no other reason, at any rate for the self-questioning to which they cannot fail to prompt their readers.

What both these books reveal, behind the straightforward narrative of events and their authors' reflections upon them—very different though the courses of events concerned are from each other—is something of which it is good to be reminded: that captivity may set free and enlarge a man's heart, that the unwilling journey through the Waste Land may be a pilgrimage by which man reaches wholeness. Let us not use this word lightly. What is this wholeness or integrity which we have in mind when we speak of it as something slowly and painfully conquered, and perhaps always only precariously possessed?

The man who allows himself to be torn into fragments by events and problems has not passed the test for the present and the future. . . . It is a question of the *anthropos teleios* (the primary meaning of *teleios* is 'whole', 'complete')—'Ye therefore shall be perfect (*teleios*) as your

¹ *Letters and Papers from Prison*, pp. 190. 12s. 6d.

² *Unwilling Journey—A Diary from Russia*, pp. 316. 16s.

heavenly Father is perfect' (Matthew 5, 48), in contrast to the *aner dipsychos*, the 'double-minded man' of James 1, 8.

—so writes Bonhoeffer in one of the letters in the present volume; and the collection as a whole could not be more aptly described than as telling us of a man who refuses, or is learning to refuse, to be torn into fragments by events and problems. Sometimes, particularly in the earlier letters to his parents, we may find him hovering uneasily on the brink of self-pity; sometimes he is perilously close to the 'merely sentimental'. And yet, beyond question, the man we meet in these letters and papers (though not, perhaps, in the poems—it is a pity the publishers have not printed the German originals alongside the translations) has overcome these weaknesses. He has used captivity to deepen his faith, his carefree trust in God: 'Much as I long to be out of here, I don't believe a single day has been wasted. What will come out of my time here it is too early to say. But something is bound to come out of it. . . .' 'I have never regretted my decision in the summer of 1939' (to return from the U.S.A. to Germany). Bonhoeffer carries his hard-won wisdom lightly; his voice speaks in the accents of *hilaritas* (the word is his own) which resists all self-dramatisation: 'Perhaps we have tended to exaggerate the whole question of suffering, and have been too solemn about it. . . . Frankly speaking, I sometimes feel almost ashamed to think how much we have talked about our own sufferings. . . .'

A sober and realistic expression of love in the life of faith permeates this book. Resolved to live 'in the present moment' ('There is a wholeness about the fully grown man which makes him concentrate on the present moment', he writes), Bonhoeffer is perpetually open to the demands made on him by the situation and by others. Anxiety has lost its hold on him; courage and trust secure him against the need to snatch shelter behind improvised defences from the impact of whatever might threaten the composure of a man lacking his strength. The measure of this strength is the depth of understanding and compassion in his concern for others. It is this that made people turn to him spontaneously for support at moments of trial and crisis, for instance, during the Allied raids on Berlin. It is worth quoting at length:

Gradually one acquires an inner detachment from the dangers that beset us. Detachment however seems too negative, artificial and stoic a word to use. Rather, we assimilate these dangers into the wholeness of our life. I have repeatedly observed how few there are who can make room for conflicting emotions at the same time. When the bombers come, they are all fear; when there is something good to eat, they are all greed; when they are disappointed they are all despair; when they are successful, they can think of nothing else. They miss the fullness of life and the wholeness of an independent existence. By contrast, Christianity plunges us into many different dimensions of life simultaneously. We can

make room in our hearts, to some extent at least, for God and the whole world. . . . Life is not compressed into a single dimension, but is kept multi-dimensional and polyphonous. . . . When people tremble at an impending air-raid, I have almost made it a rule to tell them how much worse it would be for a small town. We have to keep men out of their one-track minds. That is a sort of preparation for faith, although it is only faith itself that can make possible a multi-dimensional life, and enable us to keep even this Whitsun despite the alarms.

This book is a personal testimony, and if, reading it, we fail to meet its author, we come away empty-handed. True, there are, occasionally, theological reflections and comments. But the theology doesn't matter; or, rather, it matters immensely; but only when we see it both as born of, and as shaping response to experience of this sort. Bonhoeffer had been a pastor and theologian of the Confessional Church, much under the influence of Barth's theological teaching, and engaged, under this banner, in the German Church struggle, rejecting all compromise with the forces of evil, with the 'world' of the Hitler regime. Père Congar once remarked that the Confessional Church (and the same might be said of the theology standing behind it) almost *needs* a world of idolatry and heresy in the midst of which to emerge into being, by exercising its function of 'confessing'. And indeed we need not fight shy of paying tribute to Barth's influence in 'extricating the Christian faith from the idolatries of our day' (as Reinhold Niebuhr put it, in the course of the controversy, after the Amsterdam Assembly of the World Council of Churches in 1948, following Barth's refusal to take a stand against Communism), even while recognising its inadequacy to guide Christians in the day-to-day decisions involved in their social existence, its failure to offer them standards whereby to judge the temporal forms of this existence.

Bonhoeffer's recognition of this failure—in sharp contrast, for instance, with Brunner's, perhaps even Niebuhr's—springs directly from a need felt in daily facing the demands of the moment. For Barth, he writes, 'the world is made to depend upon itself and left to its own devices, and that is all wrong'. His own concern for the world around him is too deep and too concrete to lump it all together as 'over against Christ', or 'over against the Church'. What we are concerned with, to use his own words, is 'this world as created and preserved and set subject to laws and atoned for and made new'. Are we not entitled to see in language like this the beginnings of a radically un-Barthian 'theology of the Church'?

Perhaps, though, we should not too readily speak of a 'theology' here. Certainly, there is far too little sense of the Church's *tradition*: a 'tradition' in the ancient sense which includes the whole richness of the Church's life at any moment, received in historical continuity with the apostolic community from Christ, whose Body she is. But at any rate, we are shown

a picture of the Christian life as neither, on the one hand, set 'over against' the world, nor, on the other, submerged in it, fitted neatly into some compartment of it, or relegated to its periphery; but, instead, as permeating the life of the world from within, transforming it into new life in Christ by the power of faith and love. The Church, in this picture, is the point where the new life enters the world; the world is the place where faith is put to the test. Death, prison, exile: such are the means at the world's disposal to remind the Christian that he is not of the world; redemptive love and compassion working in its midst, seeking to transform and renew it, are the Christian's only effective answer to remind the world that it, too, is Christ's.

An answer, to be sure, which it is easier to ask for than to give. To give it, in deed and in truth, a man must be prepared to expose himself unreservedly, to venture on an unwilling journey in ignorance of where it may lead, knowing only that it is, all the time, a pilgrimage; and at the end of it all, to seek to forget and disown nothing of what he has gone through. That, surely, is the wholeness to which the man of integrity, the *anthropos teleios* or the *vir catholicus*, can aspire, and perhaps, in part and as a precarious possession, hold; though in its fullness we can expect to find it only in the humanity of Christ, and in the catholicity of the Church by which it is perpetuated in history. Something of this integrity addresses us in these pages of Bonhoeffer's letters; something like this, too, is behind the fearless launching forth of Gollwitzer, behind his sympathy and understanding for his Russian captors, behind the vital need he feels to penetrate through the shell of cruelty and tyranny which he encounters to the core there may perhaps be of human value hidden behind it. It is the integrity, too, which forced both men, in the end to say 'No', and finally, to seek to keep memory alive by gratitude. For, as Bonhoeffer puts it, 'nothing is lost, everything is taken up in Christ, . . . Christ brings it all again, as God intended it to be, without the distortion which results from human sin'. Or, in Gollwitzer's words—whose book opens for us a range of insight into Marxist theory and Soviet practice which this is not the place to assess—

Only the man who is thankful can be humble, and only the man who is thankful will never forget. But a man is thankful only when there is someone to whom he can express his thanks. To the man who was aware of it from the beginning, or who had learnt to become aware of it there, those years of captivity were not years which gave him the sense of being abandoned; but rather, they were a time when he felt the presence of a guiding hand. . . . Because we are given personal guidance and are cared for by the Eternal Lord, who loves us and suffers for our sakes, therefore we have someone to whom we can offer our thanks.

Do we not, in reading these words, catch a glimpse of what Mr Middleton Murry had in mind when he once spoke of the great lack of our time: 'a relevant pattern of holiness'?

REVIEW

PETER. Disciple, Apostle, Martyr. By Oscar Cullmann, D.D. (S.C.M. Press; 18s.)

PRIMAUTE DE PIERRE dans la perspective protestante et dans la perspective catholique. By Charles Journet. (Alsatia, Paris; n.p.)

Dr Cullmann's *Peter* is important for several reasons. It is the latest sign that the dialogue between Catholics and Protestants has been reopened. Catholics and Protestants are again talking to each other, first in an effort to understand each other, though as Mgr Journet rightly points out, Catholics, holding the faith they do, cannot be content with mere conversations. We want others to hold the faith that is ours. No vague federation of 'churches' will ever satisfy us, and if such dreams persist they can only bring disillusionment. That Dr Cullmann, profound and frank as he is, is not entirely free from such illusions, is shown in a long note (p. 44) in which he pleads for an agreement to differ between 'The Roman Catholic Church and the great Christian Council of Churches independent of Rome'.

The book is important for another reason. Dr Cullmann has boldly addressed himself to a discussion 'of the very thing that separates us', and we can be grateful to him for his honesty and clear-sightedness. One of the greatest benefits, though an incidental one, of this book is that it enables us to measure the enormous differences that still separate a learned and sympathetic Protestant divine from Catholics. We are all the more indebted to Mgr Journet for providing an answer that is at once prompt, firm and charitable, but there is room for other Catholic answers and it is to be hoped that they will be forthcoming.

For any deep understanding of Dr Cullman's book it is necessary to remember that he is arguing on two fronts, on the one against the liberal Protestants and on the second against Catholics. As against the first, he strenuously maintains the authenticity of the great Petrine text of Matthew 16 and will have nothing to do with the 'faith' exegesis of the 'rock'. For this and much else (his suggestion that the *logion* of Matthew 16 may have been uttered at the Last Supper is attractive and not without foundation) we can be grateful, but the liberal Protestants will rejoice at his subtle onslaught on the Catholic position. His chief contention is that St Peter's function as foundation and deputy-shepherd was personal and temporary. Peter had no successor, i.e. no lawful successors who had received the power of jurisdiction from him. Peter exercised his jurisdiction only for a very short time, until James took over the control of the Jerusalem church and Peter became the leader of the 'judeo-Christian mission'. The balance of evidence is that he went to Rome and there died a martyr, but whether he did or did not found the Church there, we cannot say.

These positions are based immediately on a tortuous and unsatisfying exegesis of texts in *Acts* and St Paul, and on a very searching examination of the patristic and archeological evidence. As to this latter, it seems to us that it is necessary for Catholic scholars to re-examine that evidence more rigorously, and it is to be regretted that, at any rate in this country, no *scientific* account has been given by a Catholic scholar of the recent excavations under St Peter's. It is surprising, too, that, in view of all the work done on eschatology in recent years, Dr Cullmann holds that our Lord did not intend his Church to continue throughout the ages but that the consummation was to come soon. The shades of Dr Schweitzer still hang heavily over Protestant exegesis on this point.

At first sight, Dr Cullmann's case seems formidable; but as one reflects on it, one sees that its weakness is precisely where the answer is to be found. A discussion of the Primacy of Peter *apart from* the Church can never be fruitful. As in all discussion between Catholics and non-Catholics, the nature of the Church is the crucial problem, and as Mgr Journet acutely observes, this involves sooner or later the divinity of Christ. If Christ's prayer and prophecy about his Church are nullified, then it is impossible to go on maintaining his divinity. In other words, to the *merely* historical way of looking at things, and to go deeper, to the Protestant notion of a merely moral continuity between Christ and his Church, Catholics oppose the great dogmatic fact of the living Church, witnessing to her own nature and origins. It is becoming ever more apparent that the teaching of the Vatican Council about the Church as her own best witness, and the exposition of the meaning of Tradition as a living, continuous thing and not as a more or less tortuous exercise in the manoeuvring of historical texts, will alone rescue the debate from the stalemate it has now reached. That is why to the massive learning but 'historicist' outlook of Dr Cullmann Mgr Journet has opposed a theological answer. It must be regarded as a first essay, though no doubt fuller treatment is to be found in his lengthy study *L'Eglise du Verbe incarné*. Along these lines is to be found not only the answer to Dr Cullmann but the presentation of the Church that the man of today most needs. May we respectfully suggest that our English theologians address themselves to a task that cannot but be fruitful in results?

In conclusion, we feel obliged to say that Dr Cullmann's book is not suitable reading for the theologically uninstructed.

J. D. CRICHTON

EXTRACTS

THE FRENCH *Semaines Sociales* met in July this year at Pau to discuss the matter of 'War and Peace'. The conference was not convened to discover a programme of political action, but to apply the spiritual ideal of the Gospel to the existing social 'set-up' and thus to discover the attitude that Gospel requires of us in face of the present situation. Here are some of their conclusions:

1. Christian peace belongs to the spiritual order. As such it is not of this world, although it is mysteriously present in time as a seed of eternity. It is perfect justice and love radiating on the whole man and on all mankind. In so far as it lives in the heart of Christians, in the Church, this ideal radiates an atmosphere of peace in the world, but it also demands of Christians certain concrete acts in the temporal order. . . .

2. Hence the necessity arises of knowing the social context in which the threats to peace lie, for war differs greatly in its causes and forms according to different epochs. An unprecedented technical revolution has overthrown the respective positions of the nations, setting problems for each which are aggravated by violent ideological conflicts. They search uneasily for a solution which is conditioned in large measure by their geographical and demographical positions. So we are faced by a cleavage in the world between two blocks, opposed at the same time by rival ideologies, social structures and divergent economies. . . .

5. The Christian ideal, in view of the antagonism between these two blocks, condemns the split in the world, resignation to oppression, social injustices; it rejects neutrality at any price as much as the impatience which rushes into the adventure of a preventative war and the fatalism which resigns itself to war as though it were inevitable; it demands that everything should be done to support the evolution of a true peace . . . to hasten social progress and to assist the backward countries.

6. This Christian attitude of vigilance and courage towards peace should not be confounded with certain pacifist attitudes that are full of equivocations. It implies the recognition that in the present state of human nature a right cannot always forego the support of force, for it does not confuse the needs of an equitable temporal order with those of spiritual redemption. Liberty and justice are good things and men have no right to accept slavery and perversion for themselves and their children. This attitude finds its fulfilment not in a conscientious objection that is opposed to all legitimate defence, but in the heroic refusal to enter the spheres where unjust aggression and a criminal 'set-up' are in force. . . .

IN VIEW of the Christian's attitude to the possibility of immense world-wide wars and devastation today he should be careful to avoid the facile apocalyptic that looks for the end of the world on the morrow. *Lumière et Vie* (September, 1953) with its usual thoroughness and sound scriptural foundations has tackled the question, 'Is the End of the World coming tomorrow?'. Since our Lord promised that the Day would come for all mankind, the Last Day, the Day of Judgment, Christians—saintly ones at that—have from time to time looked for the immediate fulfilment of that promise. Atomic destruction has raised those anxious questionings once again.

The misery of the world has always been the starting point for questions of this kind. How then can we avoid being disquieted by the terrifying means of destruction put into man's hands today? The use of atomic fission for killing leads even the most serene spirit to ask to what limits destruction may go. The setting up of huge political blocks animated by hate for each other leads one to expect clashes that will surpass in horror anything that humanity has so far had to suffer.

M. Pierre Humbert, of Montpellier University, affirms on behalf of the scientists that they can state only that the world will eventually come to an end, but whether sooner or later they are as much in the dark as the ordinary Christian. Père Dubarle goes further and reassures the reader that the likelihood of humanity utterly destroying itself with the new lethal weapons at its disposal is utterly remote, and he too speaks with the scientific authority of a physicist. Nevertheless the Day of the Lord will surely come, and it is the duty of the Christian to await that day without attempting to calculate whether it be near or far. The promise of Christ's return, here considered in the New Testament texts, remains a reality for every Christian.

RIVISTA DI VITA SPIRITUALE, the Roman Carmelite review, begins its large and interesting double number (April to July 1953) with an account of its founder, Father Gabriel of St Mary Magdalen, who died in March of this year. The world of mystical science as well as of true spiritual direction has lost a shining light in the death of this Carmelite with his world-wide reputation for wisdom and learning in the matters of the Spirit.

NOTICE

WALLS ARE CRUMBLING by John M. Oesterreicher was published nearly two years ago in America by Devin-Adair. We are pleased to welcome an English edition in a more conventional format from Hollis and Carter (30s.). In the review that appeared in our November 1952 issue, P. wrote:

'We meet seven Jewish seekers after truth, all of our age and times, who each in his individual way found and drank from the Fount and Source of all truth, Jesus Christ. The profound learning and scholarship of the author have bestowed a valuable contribution upon the world of Catholic thought.'

**THE 1954 DOUBLE NUMBER
FEBRUARY and MARCH**

THE SCRIPTURES & THE SPIRIT

will contain the papers given at the LIFE OF THE SPIRIT Conference (not in the January issue as previously announced) and other relevant articles and translations.

Authors include:

Dom Bede Griffiths, Sebastian Bullough, o.p.,
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